

**Findlay, J. J., M.A., Ph.D.** *The School—An Introduction to the Study of Education.* London. Williams and Norgate, 1912; price 1s. net.

"EDUCATION," says Prof. Findlay, "is no more and no less than the provision that mankind has to make for the progress of the species to which he belongs." This is a fruitful text, and the author follows it out in a stimulating way. The heart of his book, as he notes in the preface, is Chapter V., on "Stages of Growth (or Development)." This is an excellent sketch, popularly conceived, of the psychology of childhood and the needs of the child-soul at its various stages. In "The Organisation of Education," the claims of contending castes and sects are balanced with liberal judgment. "Types of School" gives the layman an insight into the methods of different countries, and is useful in its comparison of the aims of the Oxford and the technical school systems. The author's concluding sentences sum up his idealistic but not unpractical outlook—"we image the school as a civic institution, taking rank side by side with the Family, the Church, and the State, combining all worthy elements in the commonwealth for the sake of those who will maintain its life in days to come." There is a very useful bibliography.

A. E. C.

**Merbach, PAUL ALFRED.** *Lester F. Ward's Philosophisches System der Soziologie.* Hephæstos-Verlag, Hamburg; 1912.

IN this short pamphlet of 36pp. Merbach gives us a sketch of Lester Ward's philosophy, a sketch which is expository rather than critical. The ground covered is very extensive and includes many of the most profound problems of philosophy. We are presented in brief with a *Weltanschauung* and a key to the solution of some of the most fundamental questions of psychology, ethics and sociology. The point of view is, of course, evolutionary; and the argument presents some original features, to which it will not be possible to do justice in a short review. Ward conceives Evolution not as a simple, unitary process, but as a strife between two opposing principles which in the material world take the forms of Gravitation or Condensation, centripetal in tendency, and Radiation or Emission, centrifugal in tendency. These two tendencies do not neutralise each other, so as to bring about a condition of rest and immobility, but rather "betätigen sie sich in einer Weise dass symmetrische Formen und geregelte Systeme hervorgerufen werden." Suns and planets, chemical atoms and molecules are conceived as the resultants of these opposing forces. The world of Society is equally the scene of intense activities, of concurrent and antagonistic powers, which strive for mastery. The complete victory of any one of these activities or powers would lead to stagnation and death. To this cosmic principle, recognisable in the material world, in the world of mind, and in society, Ward gives the name of "Synergie." Evolution is represented as having witnessed many "great cosmic crises," viz. :

- (1) The genesis of Suns and Planets,
- (2) The genesis of Chemical Elements or Atoms,
- (3) The genesis of Protoplasm or Life,
- (4) The genesis of Feeling,
- (5) The genesis of Intellect,
- (6) The genesis of Society.

There follows a discussion of the relation between Pleasure and Happiness. Happiness, we are told, depends upon three things, viz., (a) Good Health, (b) Freedom from pain, worry, fear, and care, and (c) Satisfaction of the desires. The primitive desires are those of hunger, thirst and sex, but for man in his present stage of development, amongst his legitimate desires, upon the satisfaction of which happiness is conditional, we must include his social, ethical, moral and intellectual aspirations. Happiness depends upon the quality and fine-

ness of our desires and the means available for their legitimate satisfaction. "Das Problem der Sozialwissenschaft ist, den Weg zur Vollständigsten und universellen Befriedigung der menschlichen Bedürfnisse zu Zeigen, und dies ist zugleich das Problem der grössten Glückseligkeit." This seems rather like our old, and somewhat discredited, acquaintance, "The greatest happiness of the greatest number." That is, in our judgment, a thoroughly mistaken and mischievous principle. We may fairly speak of "The greatest *good* of the greatest number" as the supreme end of legitimate individual, political and social activity, but, of course, everything will depend upon the definition of "the good." If it includes not merely material conditions, but the highest ethical, moral and æsthetic satisfactions, the dictum is valid, and is almost a truism.

Ward's theory of the Intellect is noteworthy and to some extent original. The feelings are the dynamic element in Society and in the Social activities. They are conceived as blind, like the physical forces, while the Intellect is the guiding and controlling force. "Intellekt ist das leitende, den Gefühlen die Richtung gebende Element und das einzige Mittel durch welches eben die sozialen Kräfte kontrolliert werden können." Intellect is supposed to have been developed in order to enable man to gain pleasure and to avoid pain. Its earliest manifestations took the form of craft and cunning.

The natural processes, *viz.*, those depending on the blind impulses of Nature, are inferior to the artificial, *viz.*, those devised by the human spirit with full consciousness and definite aim. Man has made little progress in the conquest of his own nature, in overcoming the tendency to cruelty and selfishness, and in the adoption of ideal social conceptions.

This is an able essay and well worth reading. The originality of some of the views put forward is open to question.

J. A. LINDSAY.

**Davenport, CHARLES BENEDICT.** *Heredity in Relation to Eugenics.* London. Williams and Norgate, 1912; pp. xi. and 298, 175 figs.; price 8s. 6d.

A book on heredity and eugenics by Dr. Davenport is very welcome, for he is known to be an expert investigator and a man of stern scientific temper who does not let his social enthusiasm run away with him. Cautiousness, indeed, is writ large on the pages before us. "A vast amount of investigation into the laws of inheritance of human traits will be required before it will be possible to give definite instruction as to fit marriage matings. Our social problems still remain problems. For a long time yet our watchword must be *investigation*. The advance that has been made so far is chiefly in getting a better method of study."

The better method has been supplied by the modern science of heredity, and by the discovery of unit characters in particular. With a terse exposition of this the book begins. If the eugenist is to improve the race "by inducing young people to fall in love intelligently," he must be in possession of the facts in regard to the inheritance of family traits, and naturally enough a large part of the book (p. 26-80) is devoted to this subject.

The geographic distribution of inheritable traits is then considered, and notable instances are given of the way in which some of these can be traced back generation after generation to a few focal points. It is shown that diverse kinds of barriers—physiographic and social—prevent free and wide marriage selection and favour consanguineous marriages. This means favouring the formation of races of men with peculiar traits. The eugenic significance of migrations is the next theme and one of the highest importance. We are shown, for instance, how "our great cities act anti-eugenically, sterilising the best and leaving the worst to reproduce their like," and how it is not beyond the feasible to attempt a scientific